Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

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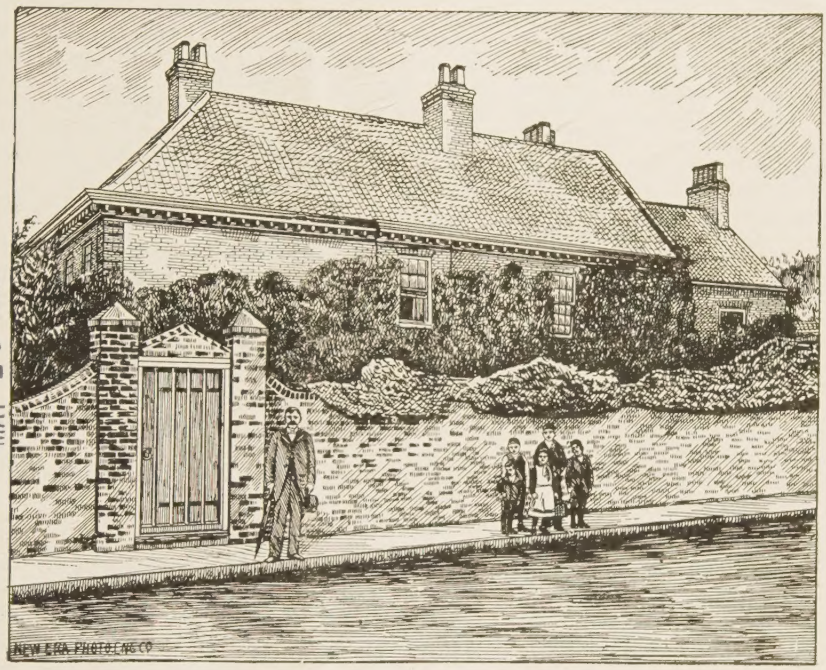

"Epworth Rectory"

I SALUTE SUSANNAH!

William L. Stidger

Susannah Wesley lived her life
With pots and pans and dishes;
Yet, she had time to teach each child
Her inner dreams and wishes.

She cooked the meals and made the beds
And washed the clothes and dresses.
Nineteen of them she brought to birth
'Mid all of life's distresses.

Nineteen of them she brought to birth
In twenty years; and fed them;
Nineteen of them she taught to read,
And gently loved and led them.

Susannah had her little ways
Where world events were forming;
Her ways of rigid discipline;
Her rules and rights and warning.

Around her chair, when twilight came
With love and light she taught them
Immortal words of prayer and truth;
In fire and faith she wrought them!

Susannah Wesley fired their souls
In Epworth's saintly portals;
In that quaint rectory she taught
Two Methodist Immortals.

FOUNDED 1823

READERS WRITE

"Father Curran" Protests

"I write to protest against the untrue, un-Christian and un-American attack which you made upon me on page 246 of the April 18th issue of your paper.

"For your information, I wish you to know that I am against Nazism and Fascism and Communism and every other form of totalitarianism. As an American, I believe in the United States of America first and I love America first. If you do not believe in America first and if you do not love America first, there is something wrong with your Americanism.

"I am inclined to believe that there is something wrong with your Americanism from a statement which you make on page 247 to the effect: 'Mr. Molotov, who is just 55 years old, knows democracy . . .' Mr. Molotov is the representative of Communistic Russia, a nation just as tyrannical and just as totalitarian as any other tyrannical or totalitarian nation in the world. In fact, the late President Roosevelt denounced Communistic Russia as such a tyrannical and totalitarian power on the occasion of Russia's brutal invasion of Finland.

"You should be aware of the fact that there is no religious, political or economic freedom in Russia. There is not one of the democratic freedoms in Russia which we possess in the United States. To say, therefore, as you do, that 'Mr. Molotov . . . knows democracy' would lead the reader to suspect that you have no appreciation of what democracy is.

"I believe in charitable, humanitarian, spiritual and economic cooperation with all nations in the world. I am against all persecutions and all persecutors everywhere. I denounced Nazi Germany for its persecution of Jews as well as of Protestants and Catholics. I denounced Communistic Russia for becoming a political and military ally of Nazi Germany in 1939, despite the fact that Communistic Russia knew the persecution to which Jews, Protestants and Catholics had been subjected in Nazi Germany.

"Under separate cover, I am sending you a pamphlet which contains my beliefs in Americanism. I know that the President of the United States and General Eisenhower believe in America first. I am sorry that you do not.

"With the hope that you will practice Christian charity and that you will incorporate Christian truth in your future editorials, I remain."

(Rev.) Edward Lodge Curran,
Brooklyn, N. Y.

National Family Week

May 6-13, 1945

With half our war time marriages threatening to end in divorce, with juvenile delinquency due to parental neglect reaching an all-time high, the American home may become our greatest war casualty. For war inflicts its first wound in the heart of the family. Separation, bereavement, dislocation, parental neglect, hasty, ill-advised, or frustrated marriages are all part of the costs of war. Yet with adequate spiritual foundations the family can take it. And family life must be conserved and sustained especially in war time, for within its keeping are all those values for the sake of which alone can the suffering of war be endured and justified. For this reason National Family Week is jointly sponsored and observed May 6-13, by the various religious communions of America.

Attention is called this year particularly to the resources for family living to be found in the Bible. Each communion urges its families to follow more faithfully the teachings and practices through which these "pages of power" may sustain and guide family life. Churches and synagogues are urged to expand and enrich their provisions for family counseling, parent guidance, and religious resources for family use.

Through National Family Week observances, general public attention is directed to the basic place of the family in a democratic society. The concern of the whole community must be aroused to conserve and improve family life as the best training ground for responsible democratic citizenship. Each community must be led to face its responsibility for providing a wholesome, healthful home environment for all its members. The responsible constructive forces of the community must be brought face to face with the rising tide of juvenile delinquency due to disrupted home conditions, and to increasing war time hates, race prejudices and intolerance. These community forces must deal with the dangers arising from the neglect of children because of employment of mothers, with the hazards to home life involved in the temporary or congested housing of families in defense or camp communities. Provision must be made for children who are without adequate parental care, for youth without guidance, for homes without security, for families without a decent place in which to live. The community must accept responsibility for providing adequate facilities for health, education and recreation.

The observance of National Family Week in church, synagogue, and community will focus needed attention upon these critical conditions and initiate plans for correcting them.

The Rev. Harry C. Munroe, Sec., Inter-Council Comm. on Christian Family Life
The Rev. Edgar Schmiedeler, O.S.B., Sec., Catholic Conference on Family Life
Rabbi Ahron Opher, Synagogue Council of America

A Suggestion for Memorial Sunday

To The Parsons:

Memorial Day this year will be observed with a reverence deeper and a faith more aggressive than ever before. Our reverence will be more profound because of those brave men and women, our fellow Americans, who have given their lives for God and country. Our faith will be the more aggressive by virtue of our resolve that from their sacrifices a lasting peace shall emerge, that our dead shall not have died in vain.

You will no doubt desire to speak of all these things in your message to your congregation on the Sunday before Memorial Day.

Our allies will not be forgotten in your message. They, too, have suffered; their dead, too, have laid down their lives that justice and freedom may prevail and peace be achieved.

But there is one people,—the Jews—whose martyrdom exceeds that of all others, who have lost five million souls, a third of their total number, of whom every last vestige has been expunged from many commu which they and their fathers lived and honorably for many centuries, are the Jews, who declared to the w Law of God upon which our mode ization is based, the blood brothers prophets who have inspired our soci ress, the people of Jesus, who is o and Master

This martyrdom we Christians d forget.

The attack on the Jews is in fact a on our religion and civilization. To the ordeal of the Jews is to negate th and high aspirations which are the o sible bases of a decent world. Prote the Jews is our only hope of secu once hatred and violence are loose any people anywhere in the world, security for no one.

In the millions have the Jews of been slaughtered. Those who could desperately and effectively in the ground movement and on the batt contributing immeasurably to the now at hand. The heroic Palestinian soldiers turned the tide of battle and for the United Nations at El Alam all the far flung battlefronts of de Jews are fighting as soldiers in the of free lands and in the Jewish Briga are dying now that we may live.

It is not enough that we mourn w in their anguish and laud their heroi must assure their future. As Chris must steel our hearts to resist and c anti-Semitism in America. For the Jews of Europe we must win secu erty, and a status befitting human b

Those of the Jews who elect to re the Old World, in the nations of t gin, must be enabled to live there w dignity, and equality. The United should give support to this democr dom of residence and work. At t time we urge upon the nations of the our own included—to facilitate the i tion of refugee Jews to the countries choice. Those who wish to go to Pa their national homeland—must be fr under the solemn pledge to them the nations of the world.

Fifty-two nations have bound th to the establishment of Palestine as ish National Home. On the strengt promise the Jews have done wonde viving a land which lay desert-rid decayed under Ottoman misrule. Th it the only center of democratic ci and social idealism in the Middle E by arbitrary unilateral action, the Br ernment in its 1939 White Paper cl estine to the uprooted Jews of th Save for Palestine, these exiles ha hope nor refuge. Christians must that Palestine be opened to free Je migration—that the Jews may be re dignity and security in their own homes.

Unless this problem is settled, no t can follow this war. Insecurity for people in the world, will breed inse all the peoples of the world.

When, then, on Memorial Sun speak of hope and comfort to our o try, bereft of so many of its sons, message include solace for all peop and weak, assuring them that the last enter into their heritage of p freedom—the brotherhood, justice a borly love for which Jesus lived an and died.

So Great to Come Home

W. RALPH WARD, JR.

.bly never before in the experience of many has meant so much as it does this year. A very para- thing has been happening in recent years relative home. On the one hand the home has been break- . War has crossed every threshold. Nearly every has some member of the family in the armed forces. absent members are in camps and bases scattered the length and breadth of this nd an increasingly larger num- them are being shifted to the ines of battle far across the seas. not in one, two, or three years, ne cases, has the entire family d a meal or spent an evening to- . No family gathering is ever vithout a distinct consciousness me important links are missing. too, war work has come in to up the home—both that of fac- nd shop, and that of the volun- rvices. One part of the family one shift, the rest another. One in one place and one works here else. The home becomes se where people drop in for a ours' rest and a change of s before going off somewhere nd they are fortunate if they get to say "hello" to the other ers of the family during that interval of being "at home."

v the casual observer might con- from this description of affairs he home, an institution about many people have long been l, is just about to disappear en- But something is going on here the casual observer may en- miss. For as these outward cir- ances have been breaking up the and family, the very same cir- ances have been at work to the inner and more personal f the home and family all the important and all the more For these circumstances which separated us in the home from nother, have actually brought us together. In less intense times true that when we got into the of running hither and yon in of work or pleasure, the home isintegrating and we were facing very serious possibilities. But are not easy going or carefree days, they are days of ıy. Thus separation from our loved ones makes them r to us. Separation from our homes makes us love omes more dearly. Getting away from mother and r has made many a young man and young woman e service see their parents for what they really are he first time in all their life. These letters which le back and forth between mothers and fathers, sons and daughters, brothers and sisters, have deepened the ties of love and affection, have clarified many points of difference, and have put one generation on the level with another in a way utterly unexpected and undreamed a few years ago.

"Home," what a word to conjure with today! "Coming Home—Going Home." How those phrases are on our lips. See how the channels of travel are crowded—where is everyone going? Well, take everyone off who is not going home, or returning and renewed from a visit at home, and you would find the problem of crowded transportation dissolved. Why do they want us to keep off of the telephones after seven o'clock—that the lines may be open for the call that is going home. We've learned now, young and old, mothers and fathers, sons and daughters "that be it ever so humble there's no place like home." And so men, based in Texas, Minnesota, and North Carolina with only a few days leave, if those days are long enough to get a few hours out of them at home, will sit up for one, two, or three nights in a crowded car, go without food, stand up in the aisles and wait in smoky stations just to get home. And if a letter comes to us with an APO and there's any possibility that by hook or by crook we can get to that spot or one near it, for just an hour or two with the one from our family that is bound overseas, nothing will stop a father or a mother, or a wife from being in that designated spot. We are living in a time when it's so great to come home, that getting home holds priority over all other personal considerations.

It is true that emotions are played upon by much of the rush of all of this, but the fact that one's emotions are stirred over home-coming, or home-going, is one of the healthiest sociological forces that American life needs. The basic attractions of the home are emotional and spiritual. One cannot expect loyalty—just for the sake of loyalty; one cannot expect love—just for the sake of love. It is indeed a rather direct commentary on delinquency to note that its highest rate is in ratio with divorces. American homes need an emotional awakening—war is not a good cause for such an awakening and is not one which will in any way be permanent in its effects. Postwar divorces were many after the last world war. The Christian home has love in it because it is Christian; it has loyalty because it is Christian.

Thus these days which are threatening the home are paradoxically enthroning the home.

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My Father's House

Walter Lyman French

TUNE: HYMN TO JOY

For this sanctuary, holy,
Sacred shrine of life so free,
Symbol of Thy living presence,
We give thanks, Great God, to Thee;
Mount of vision for our spirits,
And regirding for our race,
Youth and age here join in worship,
In a fellowship of grace.

As these windows open skyward
To the dawn of each new day
May communion with Thy spirit
Be the Sun that lights our way,
Here may children thrill with wonder
At Thy whisper in each soul
And the life we live among them
Win their hearts to Thy control.

May this pulpit challenge thinking
Till our minds are one with Thine;
Cross forever challenge spirit
To high sacrifice divine,
And Thy church be joyous, eager
For Thy rich unfolding truth—
Light to guide the free-man's footsteps
And command the strength of youth.

At this altar where we worship,
Nurtured by one Father-love,
Let no pride of race or fortune
Break our bond of brother-love.
Make these doors swing wide to welcome
From the ways of sin and strife
All who here would enter seeking
Christ the Way, the Truth, the Life.

Make Thy house the flaming center
Of Thy power in every street;
Here Create in us Thy music
That shall lead earth's marching feet;
From these portals down life's highway,
Filled with holy dauntless zeal,
Lead us forth, O Living Master;
Let Thy love all nations heal.

(Copyrighted, Walter L. French, 1944)

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The Great Faith of a Great Mother

H. H. Smith, Jr.

Susannah Wesley is entitled to be included among the great mothers of history. She was the mother of nineteen children; among them were John Wesley, the founder of Methodism, and Charles Wesley, the noted hymn-writer. Her endowments were of a high order. Adam Clarke, who wrote the "Memoirs of the Wesley Family," said: "She had a strong and vigorous mind and an undaunted courage," and referred to her as a "super-excellent woman." She possessed a strong religious nature, and was noted for her practical sense and independent spirit, but the secret of her remarkable life was her faith in God.

We might mention three outstanding things in Mrs. Wesley's life: the training of her children, the manner in which she met adversities, and her spiritual aggressiveness. It will be noted that, in all her efforts and experiences, it was her indomitable faith in God that brought victory.

Mrs. Wesley was a great mother, because she firmly believed that life was a sacred gift from God, fraught with eternal issues. In a letter to her sons at Oxford, she wrote: "Life is very precious; we must give it back to God some day; so let us make the most of it, let us methodize the hours, so we may best improve them." No wonder that she was diligent and patient in the training of her children. She believed with all her heart that God regarded a human soul, made in His likeness, as the most precious thing in the universe; and that the earthly life and eternal destiny of a child was determined, in a large measure, by the way the parents reared that child.

When John Wesley was six years old, he narrowly escaped death by fire which destroyed the rectory. Two years later, while reflecting upon the good providence that spared the child, Mrs. Wesley wrote: "I do intend to be more particularly careful of the soul of this child, that Thou hast so mercifully provided for, than ever I have been; that I may endeavor to instill into his mind the principles of Thy true religion and virtue. Lord, give me grace to do it sincerely and prudently, and bless my attempts with good success."

She endeavored to surround her children with a religious atmosphere. Every day she instructed them in spiritual matters and prayed with them. "I take such a proportion of time," she said, "as I can best spare every night to discourse with each child by itself. On Monday I talk with Molly; on Tuesday with Hetty; Wednesday with Nancy; Thursday with Jacky (John); Friday with Patty; Saturday with Charles; and with Emilia and Sukey together on Sunday."

There is no doubt that those close talks with her children about spiritual things bore abundant fruit. Many years later, when John Wesley had become a minister, he recalled those Thursday night talks, and in a letter to his mother, requesting her opinion on some religious subject, added: "In many things you have interceded for me and prevailed. Who knows but that in this too you may succeed? If you can spare me only that little part of Thursday evening, which you formerly bestowed upon me in another manner, I doubt not it would be as u now for correcting my heart, as it was then for for my judgment."

Mrs. Wesley was *methodical* in the government o household and in the training of her children. L learn from her methods whatever may be profitabl us today, but ever bear in mind the motive, the impe force back of all: an unconquerable faith in God, a deep sense of her responsibility for the religious tra of her children. Here lies the tragedy of so many ern homes where children daily go astray: a lack of in God on the part of the parents, and consequently a of any deep feeling of responsibility for the spiritual fare of their children. To Christianize parents is the need of the hour.

Susannah Wesley had more than her share of and afflictions, and had she not been supported by a s faith in God, she would have been overwhelmed. Sh the mother of nineteen children, nine of whom di infancy. To add to her sorrows, several of the daug made unhappy marriages, which brought great suff to themselves and also to their parents. Writing t brother during these trials, Mrs. ley said: "Believe me, it is bett mourn ten children dead than on ing, and I have buried many." were bitter pecuniary hardship times she hardly knew where the meal would come from. Unreasc creditors sent her husband to a or's prison for a few months, and when he died, on the very day o funeral, "rapacious creditors" away a part of the small amou property left her. But such wa faith in God that, late in life, lo back upon her varied experience said that, notwithstanding her trials and sorrows, there had more joy than sorrow in her life all her sufferings had served to mote her spiritual and eternal go

Adam Clarke, in his "Mem says: "I have traced her life much pleasure, and received from it much instru and when I have seen her grappling with gigant versities, I have adored the grace of God that was i and have not been able to repress my tears."

She was ever alert to promote the cause of Christ noble faith is shown in this incident: shortly after the of Samuel Wesley, her husband, John Wesley was ur go to America to conduct a mission in Georgia. A he could hardly bring himself to mention the ma his mother, for she was old, in poor health, and mo the recent death of her husband. Although she r the help and comfort of her sons at this time, whe learned that the Georgia enterprise was to be a v in missionary work, she readily consented, and said: I twenty sons I should rejoice that they were so we ployed, though I should never see them again."

During the days when Mrs. Wesley was striv teach her children the true way of life, she had said is very precious; we must give it back to God day,"—and now, for her, that day had arrived. A children stood around her bed, she uttered her last "Children, when I am released, sing a psalm of pr God." It was an expression of triumphant faith.

Church School Lesson

WILLIAM G. CHANTER

national Uniform Lesson for May 20.

EFEAT OF THE SOUTHERN KINGDOM.—I Kings 12-17; gs 11:25; Jeremiah 18-39.

is an outline lesson plan. Space allows only hints way in which the outline may be filled in.

problem raised by the relation of last week's lesson to this.

he similarity of the story of the Northern King- Israel) to that of the Southern Kingdom (Judah). n case: (a) the end came after a desperate struggle the vastly superior forces of a great empire; (b) pital city was destroyed and its inhabitants carried ile; (c) the catastrophe is attributed to the judg- of Jehovah on a religious faithlessness manifesting n corrupt worship and in social injustice.

he dissimilarity in the sequels of the two stories: rael as a nation and as a religious group vanishes , while (b) Judah, though driven into exile, pre- her national identity and develops her religion so time it becomes the source of a great world move- (Christianity) which has made Jerusalem a holy r every tribe and nation.

How can this difference be explained? Jeremiah teaches that the course of human history is ulti- decided by the will of God (v. 6). But it also 10) teaches that the will of man has a part in the n. The outcome of a nation's life depends on its e to the laws of God as He reveals them. Our prob- nen, may be stated in some such way as this: What he elements which, lacking or feeble in the life of were found in Judah in strength enough to make lvation possible?

e saving elements in the life of Judah.

The tradition established by David. (I Kings 11:36; 11; II Kings 8:17, 18; 14:3; 18:3; 22:2.) If Jero- the founder of the Northern Kingdom, established ition of religion as the servant and tool of the king was a curse to the nation, David left to Judah a on of obedience to the God-given law which even orst of his successors could not destroy, while to the them it was the source of an inspiring power.

The temple with the ark of the covenant as its chief l.

shrine which David projected and Solomon built lasting and visible testimony to the fact that the ation of the nation was laid in a covenant with the of righteousness. The temple might be defiled by enish practices, the king might forsake the ways of her David, but the ark enshrined in the thick dark- f the holy place still bore witness to the true relig- Jehovah. Again and again that witness touched nscience of king and people and its power to recall to the ancient faith was shown in a succession of as of the temple worship. Contrast the heathen ls, the golden calves, which Jeroboam installed in mples at Bethel and Dan.

In Judah the true prophets had a larger place in the the nation than they had in Israel. Isaiah became usted adviser of the king. Micah was listened to respect and obedience (Jeremiah 26:18, 19). Even iah, corrupt as were the times in which he lived, found protection which saved his life on more than one occasion. The prophetic religion never became in Judah a mere department of the government, to be ordered about by a subservient priesthood (Amos 7:10-17). Nor did it become a thing apart from the national life. In Judah it was rather an independent power, effectively active in the life of the nation, but still not of it. (Compare the stories of Isaiah, Micah, Jeremiah with those of Amos and Hosea and even of Elijah and Elisha.)

4. Hence in Judah a small but sturdy minority grew up which stood for the true religion of Jehovah, and was the backbone of one reform movement after another. (Isaiah 8:16; 28:5; 37:31.) It was this minority which in the dark days of the exile found a way to sing the Lord's songs in a strange land (Ps. 137), and thus became indeed the saving remnant.

III. *The salvation of Judah, however, was by fire. The Book of Lamentations bears witness to the intensity of the agony through which the nation went. This point should be given adequate attention in the study of the lesson.*

IV. *Application to our own nation.*

If Jeremiah 18:1-10 is a statement of truth, then we, like Judah, are in the hands of a Divine power Who shapes our ends, and our destiny is determined by His will—and by the kind of clay we make ourselves.

1. What are the grounds for hope?

a. We have a great and noble religious tradition left us by our fathers.

b. To that tradition we have a great visible witness in the church. This institution is centered around a symbol of redeeming power, the Cross, which bears constant witness to Christ as revealing a God of righteous love which issues in saving grace, setting men free from sin and calling them to the service of the Kingdom of God.

c. It can be said with truth that in America religion is not a thing apart from the life of the nation. It is supported and respected by the people as the free ambassador of God.

d. Evils in church or state do not go unchallenged. There is at least a minority which voices fearless protest.

2. But what are the grounds for penitence?

a. Our allegiance to the religion of Christ is half-hearted—the worship of God is too often and too much mingled with the worship of Mammon.

b. The church in its close connection with the life of the nation is laid open to the danger of being corrupted by it, a danger which she has by no means wholly escaped. Her life is sadly marred by lukewarmness and complacency.

c. The voice of protest is too often that of a minority.

V. *Summary.*

We are living in times when the judgment of God on a half pagan civilization is being made terribly plain. We hope for the salvation of America, but we are beginning to see that it can be saved only by fire. How fierce must that fire be? How can we enlist in the saving remnant?

LESSON FOR MAY 27, "The Returning Exiles and Their Work."

1. What was the object which the returning exiles set before them?
2. Were they right in thinking that their work had meaning and value in the sight of God?
3. Study the work and character of Nehemiah as a type of the builders of the new Judaism.

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Church and State

If anyone thinks that freedom is ever so secure that vigilance in its behalf is not necessary, let him recall that recently a Senate Committee questioned the fitness of a nominee for public office on the grounds of his religious belief. There are people in this country who have not yet accepted the American principle of separation of church and state which, among other things, declares that a man's religious belief shall in no wise be a test of his fitness for holding public office. They still believe apparently that this is a country only for people who profess their religion, and that anyone's right to hold public office must be determined by his conformity to their religious belief. In all American history there is not a shred of evidence to show that this position represents the mind of America. All the evidence supports the principle on which America is founded—the separation of church and state; that in this country men are declared fit to hold public office, apart from their religious belief, solely because they are thought to have the qualifications necessary to the discharge of their duty faithfully, honestly, and effectively for the good of the United States, and in accordance with the principles of this government. Thus, Washington could say, "It is our boast that a man's religious tenets will not . . . deprive him of the right of attaining and holding the highest offices that are known in the United States." And, Jefferson wrote in the Virginia Act for Establishing Religious Freedom, "that no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminis enlarge, or affect their civil capacities."

Let those who fear a change in our democratic for of government remember that it would be hard conceive of a more radical change in our institutio than that requiring a religious qualification for hol ing public office, which would destroy the Americ principle of separation of church and state, and whi would inflict grievous restraints upon the free prof sion and practice of religion itself.—Editorial, *T Churchman,* May 1, 1945.

Necessary Destruction

Not bullets, or even the beatings by the peop destroyed Benito Mussolini and Adolf Hitler. Th destruction was the logical end to the "superma idea that these two men promulgated. The wh natural law is violated by this type of living—m have tried it ever since men have lived, and th destruction has always followed.

The Christian cannot hope to be Christian if finds himself "at ease" now that the past week's eve have brought news of the final fall of Mussolini, H ler, and Berlin. The Christian looks out upon t filthy mess and sees that he has not done his wo very well. He sees that the Prince of Peace has n been the dominating force in the world; he sees th the basic ways of the world are wrong; he sees th no security is ever possible until he faces frankly task to carry the "good news" into every single rea of living.

San Francisco, Bretton Woods, and the humb spirit of mankind must enter into a unique relatio ship that will evolve a philosophy and pattern of tion for the building of the future world. *The Ch tian way has not been tried!* We see about us t necessary destruction of our evil past—we must n stop there—for we see a "star in the east," and a si unto all the world!

Massachusetts Beware!

Forces are hard at work to destroy the hopes Christian people for the establishment of a fair e ployment practices act. All sorts of misleading sta ments are being made against the pending "Curt bill. Some of the loudest critics are saying that it is attempt to create fascistic control over employe others say that it is an attempt to legislate agai prejudice. The intention of the "Curtis" bill is *legislate against the exercise of prejudice.*

New York recently passed such legislation w great success in a bill known as the "Ives-Quinn Ac Massachusetts must show its concern for social just by passing a similar bill. The bill does not force employer to hire anybody—*it does say that an e ployer may not refuse to hire or discharge a pers*

scriminate against anyone because of race, creed, , national origin, or ancestry.

postwar adjustments are already at hand and rowing in emotional tension, it is most important Massachusetts citizens rally to the passing of the tis" bill. We urge our readers to get in touch their Representatives at once, and if we can in sending information to interested persons or ps, our office will be happy to cooperate.

Pittsburgh's "Hill"

Boston Community Council worker, Mr. Charles ghan, has described the work of Pittsburgh's so- agencies in solving racial strife. We quote from eport which appears in this month's *The Bulletin,* ished by the Greater Boston Community Council.

ttsburgh's "Hill District," with a population of 60,000, is a tural community, so designed by the city's topography. hereas the area was once predominately white, it has now come 85 per cent Negro. This shift in the population was arked by emerging social pressures, and by an inability of der forms of social organization to solve the new problems.

ross misunderstandings, biased attitudes, and hysterical ac- ons were evidenced by both whites and Negroes. Social gencies served but one or the other of the two groups. oards of directors, staffs of agencies, and their memberships ere rapidly developing along lines of segregation. Forces orking within the schools, in no way controllable by school thorities, tended toward segregation. Segregation in such ublicly accepted institutions did not ease the ever-present anger of violence.

year or two ago, the Hill District Council came to grips ith the problem. It has not been solved completely, but reat progress has been made. Recognition and discussion f the situation was a preliminary hurdle. Constant empha- s on the achievements of cooperative effort has resulted in more informed public opinion; the changing of agency oards, staffs and memberships, so that both Negroes and hites may participate; seminars and institutes that profes- ional workers may learn the facts and study their own ttitudes.

Most interesting was an "experimental activities program" arried on in one of the public schools in which both Negro nd white children participated in equal numbers.

The result? Improved attitudes of the children participating. They are losing their race consciousness and discrimination; gency workers are dropping their pre-conceived prejudices, nd the change is reflected in neighborhood homes, for there re fewer requests for transfers to other schools made by arents. What other device to which either professional orkers or lay citizens have access could have accomplished hese results?

First Things First

t is very easy for us to want San Francisco to ac- nplish cures for all of our social ills. The Negro l Jewish problem, religious freedom in South nerica, the Palestine question, etc., all loom up as jor matters which must be cared for at once. But vord of sound warning has been given by Com- nder Harold E. Stassen: we must deal with *prin- les and mechanisms* that will enable us to meet se threats to world peace. We cannot solve our jor world-wide social, religious, and economic blems, until we have worked out the proper for- la. In other words, *first things first!*

This is wise advice, for it introduces long-range planning in world affairs. We need to strengthen the Security Council so that it will be able to effectively meet the separate ills that will threaten world peace. No person can ignore the threat to security that is offered by religious bigotry, race prejudice, cartels, etc. But the wise churchman will be vitally interested *now* in a plan that will insure the cooperative solution of these social cancers.

Trade Pacts Also Serve as Peace Treaties

"Senator, you're just talking for a third world war."

That was the rebuke from Secretary Henry Wallace to Sen. Alexander Wiley, of Wisconsin, who attacked the proposal of President Roosevelt to extend and amend the Reciprocal Trade Agreements Act.

Wallace was not talking through his hat. It was Woodrow Wilson who warned the public, back in 1919, that commercial greed and economic rivalry had led to World War I, and could lead to a World War II.

And it was Secretary of State Hull, author of the Trade Agreements program, who observed that trade treaties are really peace treaties.

Nevertheless, the Senate storm over the Roosevelt proposals broke wide open. Not since the Smoot-Hawley tariff fight in 1930 had tempers flared so high.

The call for re-enactment of the Trade Agreements program was one of the last requests President Roosevelt made to Congress. It is supported by President Truman.

The specific proposals are quite simple.

First, they would extend the Reciprocal Trade Agreements act in effect. Without Congressional renewal, the law would expire in June.

Second, as Roosevelt pointed out, the present law is out of date. It provides for tariff cuts up to 50 per cent of the rates in effect *in 1934,* when the act was first passed. Most of those cuts have been made, and so there is little leeway left for us to bargain with other countries for tariff cuts we want from them.

Third, the late President proposed to bring the act up to date by making the 50 per cent cuts apply to rates in effect now, in 1945, instead of those in effect in 1934. That would mean approximately a possible reduction of 75 per cent from the 1934 rates.

Now if there is one thing we know, *it is that the Reciprocal Trade Agreements program has worked.*

The history of the Trade Agreements program shows that for every tariff cut this country has made, it has received something in exchange from some other country.

In addition, those cuts were made only after hearings, with full consideration for any effect a proposed cut would have on U. S. industry and labor.

We hope Congress will move promptly to pass the Trade Act extension and amendments.—Editorial, *Philadelphia Record.*

Maine Conference

Reported by Harold R. Yates

The one hundred twenty-first session of the Maine Annual Conference, which met in the Green Street Methodist Church, Augusta, Me., was skeletonized to a two day session, May 3-4, in accordance with the recommendations of the Council of Bishops and the Federal Council of Churches. Bishop Lewis O. Hartman was the presiding officer.

The conference opened with a communion service conducted by Bishop Hartman, assisted by the district superintendents and the host pastor, the Rev. Cymbrid Hughes. A memorial service for Wilbur F. Berry, Frank W. Brooks, Chester F. Butterfield, Gilbert E. Edgett, Arthur J. Hamilton, Benjamin C. Wentworth, Mrs. Edwin Crocker, Mrs. William A. McGraw, Mrs. William R. Pierce and Mrs. Bion W. Russell followed. The Rev. William H. Stewart was the speaker. It was later voted that his address be printed in the Conference Year Book.

After a five minute adjournment, the conference reconvened and the Rev. Louis S. Staples was elected secretary for his sixteenth consecutive year. Assistant secretaries elected were, A. G. Christopher, D. R. Hickland, and C. L. Kinney.

On behalf of the members of the conference, Bishop Hartman presented a gift and sum of money to the Rev. Arthur A. Callaghan and the Rev. Hayward S. Thomas, who had served the conference faithfully and efficiently for twenty-five years as chairman and registrar, respectively, of the Board of Ministerial Training.

His Excellency, Governor Horace O. Hildreth, was introduced and he extended official greetings of welcome from the State of Maine.

By a unanimous standing vote, the conference went on record as warmly commending the governor for vetoing a bill which had passed both the Senate and House of Representatives, and which would have legalized parimutuel betting on "running" horse races.

The Rev. Ralph J. Barron was elected statistician and he named as his assistants, A. H. Ives, E. F. Allen, R. W. Moody, and H. T. Smith. The Rev. H. R. Yates and N. L. Porter were elected as assistants to the treasurer, the Rev. C. D. Wentworth.

The afternoon session opened with suitable devotions conducted by the conference chaplain, the Rev. Herman A. Grant.

The following reports were then given: composite report of the district superintendents by the Rev. G. Vaughn Shedd, superintendent of the Bangor District; Board of Education; Board of Missions and Church Extension; Maine Council of Churches; Sustentation and Adequate Support; Bureau of Sessions; Permanent Fund Commission. It was voted that the minimum support for the year 1945-46 be $1300. It was also voted that on Dec. 2nd, or some other suitable date, Veterans Day be observed, and that on January 20, 1946, pastors observe Christian Civic League Sunday, taking an offering for the work of the league.

A special privilege was granted to Dr. Warren J. Cook, superintendent of the Deaconess Hospital, to present the plan of the new building expansion project.

It was moved that an offering be taken for the perpetual care of the grave of Camp Meeting John Allen. The offering amounted to $35.

The conference treasurer's report showed the following: cash receipts for the Crusade for Christ of $44,408; amount paid for building and improvements, $65,888; paid on old indebtedness, $34,496; general and conference benevolences, $29,748, an increase of $1549; sent by treasurers of the WSCS to conference treasurer, $7,427, an increase of $506.

The statistician's report included the following: members received this year, 1163; total membership, 27,975, an increase of 221. Total enrolment of church school, 18,739, a loss of 1092; church school average attendance, 8,552, a decrease of 745. Total amount spent for local work of the WSCS, $89,460, an increase of $2980.

Immediately on adjournment of the conference at 5:15 p.m., a meeting of the Preachers' Aid Society was held.

Evening devotions were conducted by Bishop Hartman, who gave an inspirational and challenging message on the general theme of "Evangelism."

The report of the Board of Conference Claimants was presented, followed by the report of the Commission on World Service and Finance.

It was voted that conference benevolences and administration be divided on the basis of 55% for general benevolences and 45% for annual conference benevolences and administration.

Friday morning the conference convened at 9 o'clock.

After devotions, conducted by the conference chaplain, the bishop called the conference to order. The following transfers into the conference were announced: the Rev. J. Arthur West from the New England Southern Conference; the Rev. Marvin R. Green, on trial from the Missouri Conference and the Rev. Donald E. Modisher from the Erie Conference. Bishop Hartman appointed Edward F. Allen to fill the vacancy on the Board of Ministerial Training.

The report of the Board of Lay Activities was presented by the conference lay leader, Lowell E. Bailey. Mr. Bailey was elected as conference lay leader for the ensuing year and the district superintendents nominated the following: Augusta District, lay leader, C. M. White, Augusta; associate lay leaders, Mrs Mary Beukelman, Camden; Mrs. Marion Cummins, Wilton. Bangor District, lay leader, F. P. Loring, Orono; associate lay leaders, Ralph Scott, Caribou; Harold A. Hardy, Bangor; Leo Frye, Harrington; Harold Morton, Dover-Foxcroft. Portland District, lay leader, Miss Margaret Currie, Saco; associate lay leaders, W. P. Stansfield, Sanford; and Elmer Aldrich, Norway.

The Committee on Nomination and the Committee on Accepted Supplies read their reports and they were accepted. The Social Action Committee reported and it was voted to re-adopt the report of last year's committee, with the inclusion of, "We recommend the earnest study of the Dumbarton Oaks proposals and the message to the churches from the Cleveland Conference. We ask the prayers of all people for the success of the San Francisco Conference now in session."

The conference also endorsed "the action of the Methodist Conference on Christian Education at Nashville as opposed to the proposed action by Congress for universal military conscription of American youth times of peace."

It was voted to send a check of $50 to General Theological Library and a check $15 was presented to the sexton of the l church.

The Rev. Willard E. Conklin, a mem on trial in the New England Southern C ference was transferred in, and Donald Modisher was transferred to the Erie Con ence. Robert B. Goodwin was transferred the Newark Conference, and Henry M. En son to the Central Provinces Conference.

The bishop presented a check for $80 fr the Chartered Fund, also a check for $214 was presented from the Publishing House.

The Rev. A. A. Callaghan, the Rev. A Oliver and Phillip I. Milliken were elec to the Class of 1950 of the Board of Trust

The Rev. Elwin L. Wilson, superintend of Portland District, was elected editor of 1945 Year Book.

The Rev. Charles Parkin, pastor of Cl Memorial Methodist Church, Portland, elected chaplain of the 1946 Annual C ference.

Reports of the Board of Ministerial Tr ing and the Committee on Accepted Sup Pastors were presented: members recei on trial, Newell K. Hall, Robert W. H comb, Willis M. McLaughlin, Leslie Howland, Frederick W. Niles, Chester Duncan. Into full membership, Norman Porter. To be ordained deacons, Miss K leen I. Weed, Norman L. Porter, Robert Burt. To be ordained elders, Mrs. Alice Hart, Willis M. McLaughlin, Leslie W. H land. Donald E. Modisher is to be ordai elsewhere. Roy H. Burgess, a Congregati minister, was received on trial as an el to take the Course of Study on Polity Discipline. Supernumerary ministers, Stevenson, Walter A. Smith, J. Emer Herrick, Frank Oldridge. The confere membership of Norman J. Catir was ter nated by location. John A. Stevens Nathaniel F. Atwood were granted ret ment. Alexander H. Graham was resto from the retired relationship to active m bership. After the reception of the c Bishop Hartman read the appointments.

At 7.30 p.m. the Rev. Cymbrid Hug conducted the worship service and Bis Hartman, assisted by the district supe tendents, officiated at the ordination serv

Augusta District

H. F. Aldrich, District Superintenden

69 Willow Street, Augusta

Augusta, Cymbrid Hug
Bath, Beacon Street, Robinhood, and Arrowsic, C. L. Kin
Wesley and West Bath, C. B. Oli
Belfast and Northport; A. F. Le
Boothbay Harbor and East Boothbay, F. L. Littlefi
Bremen Circuit and West Waldoboro, To be suppl
Brunswick, R. J. Bar
Camden, Henry Beukeln
Clinton and Benton, To be suppl
Corinna and Stetson, F. L. N
Damariscotta and Damariscotta Mills, To be suppl
Dexter and Ripley, Supplied by G. L. L
Dresden Mills and South Dresden, To be suppl
East Livermore, Supplied by Kingsley Str
Fairfield and Fairfield Center, Supplied by Michael Mil

ington, M. S. Conant
dship and Cushing,
Supplied by Kathleen Weed
iner, L. S. Staples
well, To be supplied
and and St. Albans, F. E. Smith
Hill, To be supplied
more Falls and Livermore,
H. D. Wright
ison, To be supplied
mouth and Readfield Depot,
R. H. Burgess
Vernon (Federated) and North
nna, To be supplied
Harbor, Pemaquid Falls, and Round
nd, Supplied by H. W. Van Deman
port, Detroit, and North Dixmont,
R. W. Moody
Sharon and Mercer, F. M. Staples
h Anson, P. L. Muder
h and East Vassalboro,
Supplied by Gilbert Taverner
and and Sidney, D. R. Hickland
yra, Supplied by C. H. Johonnett
ips, Supplied by W. H. H. Taylor
olph, Chelsea, and East Pittston,
Elijah Mercer
mond, Supplied by David Hickland
land, A. G. Hempstead
port, South Thomaston, and
ruce Head, J. W. Barr
port and Searsmont, G. J. Volz
vhegan, Athens, and Solon
ederated), E. N. Hubbard
hport, W. P. Holman
ington and South Deer Isle,
To be supplied
ng, R. S. Graffam
's Island, Supplied by C. F. Hall
naston (Federated),
Supplied by H. F. Leach
n, Supplied by E. F. Doughty
y and Dixmont,
Supplied by W. R. Towle
lhaven, C. S. Mitchell
doboro, Winslow's Mills, Orff's Cor-
r, and North Waldoboro, J. C. Collind
erville, C. H. Osborne
ne (Federated) and North Wayne,
Supplied by W. E. Mesler
on and North Jay, B. F. Wentworth
dsor, Supplied by Stanley Washburn
throp, East Readfield, and Readfield,
A. H. Ives
lwich (Federated), To be supplied

Bangor District

. V. Shedd, District Superintendent
211 West Broadway, Bangor

gor, First, L. L. Boobar
ace and West Bangor, J. A. West
Harbor, To be supplied
er, Jesse Kenderdine
nville Junction, E. F. Allen
sport and Orland W. H. Stewart
is, Knight Memorial, Wesley Chapel,
d First, Ernest Heywood
ou and Washburn, P. H. Lush
ne (Federated),
Supplied by Ray True
mbia Falls, Columbia, and Addison,
Supplied by Alfred Vincent
er, Supplied by Alexander Stewart
forth, Eaton and Weston, H. P. Taylor
er-Foxcroft and Atkinson,
D. H. McMahon
Corinth and Corinth,
Supplied by Linwood Bowen
on, Easton Center, and Mars Hill,
V. P. Musk
port, Supplied by R. A. Chaffey
ngton, Supplied by Mrs. Alice T. Hart
Ellsworth, Surry, and Trenton,
Supplied by George Bullens
Fort Fairfield, N. E. Canfield
Greenville Junction and Shirley, F. F. Fowle
Guilford and Sangerville, Joseph Griffiths
Hampden and Nealley's Corner,
Supplied by Arnold Tozer
Harrington and West Harrington,
E. W. Bigelow
Hodgdon and Linneus, R. B. Fowler
Houlton and Smyrna Mills, R. W. Brown
Howland, West Enfield, and Sebois,
Supplied by Cecil Cougle
Kingman, Supplied by Lawrence Cole
Limestone and Caswell, H. S. Huey
Lincoln and Mattawamkeag,
Supplied by Kenneth Cook
Machias, Jacksonville, and West Lubec,
Edwin Crocker
Millbridge (Federated) and Wyman,
Supplied by A. W. Cook
Milo, E. C. Dartnell
Monticello, Supplied by Mabelle Whitney
North Brooksville, South Brooksville,
Cape Rozier, and West Brooksville,
Supplied by Lola A. White
North Bucksport,
Supplied by Everett Wiswell
Old Town, Alton, and Stillwater,
A. G. Christopher
Orono, C. D. Wentworth
Orrington, North Orrington, South Orrington, and Orrington Center,
To be supplied
Patten, V. W. Vincent
Pembroke, West Pembroke, and
South Robbinston, F. S. Williamson
Penobscot, Supplied by W. H. Whittier
Penobscot, South and West,
Supplied by Mrs. S. H. Grindle
Presque Isle and Mapleton, H. A. Grant
Prospect Harbor, Gouldsboro, Ashville,
and Sorrento,
Supplied by Mrs. M. K. Henrichsen
Southwest Harbor and West Tremont,
Supplied by George Gledhill
Sullivan, East Sullivan, and Franklin,
Supplied by Mrs. M. K. Henrichsen
Vanceboro, Supplied by Edith F. Porter
Whiting, Supplied by H. L. Wass
Winterport and Ellingwood, G. L. Pressey
Woodland and Alexander, W. E. Conklin

Portland District

E. L. Wilson, District Superintendent
226 Bradley Street, Portland

Auburn, E. F. Tewksbury
Berlin, N. H., J. G. P. Sherburne
Berwick, A H. Graham
Bethel and Rumford Center,
Supplied by William Penner
Biddeford and South Biddeford, Guy Wilson
Bridgton and Sweden, A. E. Whitten
Cape Porpoise, M. R. Green
Chebeague Island, To be supplied
Conway, N. H., and Center Conway,
Fergus Lea
Cornish (Federated), M. A. Gordon
Cumberland, To be supplied
Eliot, N. L. Porter
Fryeburg Harbor, To be supplied
Falmouth Foreside, Supplied by E. W. Lord
Goodwin's Mills, Supplied by J. E. Clancy
Gorham, School Street and North Street,
H. S. Thomas
Gorham, N. H., and Berlin Mills, N. H.,
John Edwards
Kennebunk and West Kennebunk,
J. R. Howse
Kezar Falls, M. G. Plummer
Kittery, J. M. Clare
Lewiston and North Auburn, A. I. Oliver
Lisbon (Federated),
Supplied by Cecil Grant
Lisbon Falls, To be supplied
Mechanic Falls, Minot, and Empire,
A. B. McAlister
Naples, Supplied by H. L. Skillin
Newfield, G. W. H. Buzza
North Pownal, To be supplied
North Sebago, To be supplied
Norway and Bolster's Mills, W. T. Bennett
Ogunquit, To be supplied
Old Orchard, C. E. Brooks
Orr's Island and Bailey's Island,
Supplied by Clara D. Bragdon
Portland, Chestnut Street, F. W. Knickrehm
Clark Memorial, Charles Parkin
Congress Street and Cape Elizabeth,
H. R. Yates
Italian, To be supplied
Long Island, To be supplied
Peak's Island, Harry Whiteley
Washington Avenue, A. G. Davis
Rumford, A. A. Callaghan
Saco, C. O. Perry
Sanford and Maryland Ridge, E. C. Flood
South Berwick (Federated),
Supplied by L. C. French
South Eliot, W. M. McLaughlin
South Paris, Supplied by Esther A. Haskard
South Portland, Elm Street, and Buxton,
L. D. Porter
First, George Holgate
People's, H. T. Smith
Thornton Heights, H. O. Megert
South Waterford (Federated),
Supplied by W. I. Bull
West Baldwin and Hiram (Federated),
C. R. Duncan
Westbrook and West Cumberland,
G. D. Moores
West Scarboro, R. W. Holcomb
York Village, G. P. Sparks

Special Appointments

Without Annuity Claim

J. D. MacNair, Rear Admiral, Chaplain Corps, Navy of the United States, retired.

Joseph D'Alfonso, professor at Bates College.

With Annuity Claim

E. E. Brewster, chaplain, Army of the United States.

T. M. Caliandro, chaplain, Army of the United States.

R. L. Hart, chaplain, Army of the United States.

G. C. Milliken, chaplain, Army of the United States.

Lawrence S. Staples, chaplain, Army of the United States.

W. R. Wright, Chaplain, Army of the United States.

Supernumerary Relation

J. E. Herrick, Frank Oldridge, J. G. Rogers, W. A. Smith, Ray Stevenson.

Deaconess Appointments

H. Louise Perry, work in Industrial Defense Areas under Maine Council of Churches, Portland.

Edith F. Porter, supply pastor, Vanceboro.

Left without Appointment to Attend School

L. W. Howland, R. E. Burt.

Books Just Received

Land That I Love. By Irene La Wall. The Wartburg Press: Columbus, Ohio. Price, $1.

Hilltop Verses and Prayers. By Ralph Spaulding Cushman. Abingdon-Cokesbury Press: Nashville, Tenn. Price, $1.

PERSONS

Inez M. Lowdermilk, of Washington, D.C., wife of Professor Walter C. Lowdermilk, of the U. S. Department of Agriculture Soil Conservation Bureau, will speak May 22nd at the New England Conference Woman's Society of Christian Service on the postwar Jewish problem. After eight months' residence in the Near East, including Palestine, while her husband was conducting his "Land Use Studies," Mrs. Lowdermilk made an intensive study of the Jewish situation as it pertained to refugees in Europe. After ten

years spent in China and in extensive travels throughout Europe, Korea, Japan, and North Africa, always in company with her husband, Mrs. Lowdermilk is able to speak at first hand about the progress being made in these lands. She is also interested in relief work in China, where her husband was agricultural adviser at Chungking before his recent return. She is the daughter of a Methodist minister and a former missionary to China. Mrs. Lowdermilk has made numerous radio broadcasts, written magazine articles, and engaged in varied types of civic and church work from her earliest years.

Dr. William Whitcomb Whitehouse will become president of Albion College, Albion, Mich., on Sept. 1st, when President John Lawrence Seaton, who has held the position for 21 years, will retire. Dr. Whitehouse will leave his post as Dean of the Liberal Arts College of Wayne University, in Detroit, which he has held since 1939, to return to Albion, where he was Dean from 1929 to 1939.

The resignation of Dr. Ortha M. Lane as superintendent of Cooper Community Center, was accepted with regret by the Cooper Board at its meeting on May 1st. Miss Lane's resignation will take effect on Aug. 1st.

The Rev. and Mrs. Ralph F. Lowe, well known to New England were honored by members of First Church, Madison, Me., on Monday, April 16th, on the occasion of their fiftieth wedding anniversary. Mr. Lowe is a graduate of Kents Hill, Phillips Exeter Academy, and Wesleyan. He served pastorates at St. Johnsbury and Barre, Vt., and was a district superintendent in the former Vermont Conference. He also served pastorates at Augusta and Auburn in the Maine Conference and was superintendent of the Augusta District in that conference. Upon Mr. Lowe's retirement in 1936, he and Mrs. Lowe came to live in Madison and have been active in church and community work there ever since.

New York (RNS)—Dr. Ralph Stoody, director of the Methodist Church's Commission on Public Information, was elected president of the National Religious Publicity Council at its annual meeting here. He succeeds Winfred P. Elson, publicity director of the National Lutheran Council.

Mrs. G. Bickley Burns, widow of a prominent member of Philadelphia Conference, has been a patient at the Methodist Hospital in Philadelphia for the past weeks. She is reported as being greatly improved and hopes soon to return to her home.

The Rev. Frederick W. Smith, formerly a member of the New England Conference, died on Apr. 27th, at the age of 55. Funeral services were held at the First Methodist Church, Marlboro, Mass., on Tuesday, May 1st, when Dr. John L. Ivey officiated, assisted by the Rev. Wm. F. Preston, pastor of that church. Burial was at Oak Hill Cemetery, Sterling, Mass.

Dr. Everett C. Perkins of Dover, N. H., died at his home there on Apr. 3rd. Dr. Perkins was the father of Dr. Cliffton Perkins, Commissioner of Mental Health for the State of Massachusetts, and an active member of the Melrose, Mass., Methodist Church. The Rev. D. H. Sears, minister of the Orwell (Vt.) Congregational Church, officiated at the funeral services on Apr. 6th.

Mrs. Amanda Lewis Grant of Malden, Mass., mother of W. T. Grant, the merchant, of Mrs. Olive Grant Lilly, and of the late Dr. Elihu Grant, once a member of the New England Conference, passed away in New York City on Apr. 23rd. Mrs. Grant was in her 91st year. Funeral services were held at the Campbell Funeral Church, Madison Avenue, New York City, on Wednesday, Apr. 25th, and interment was held in Fall River, Mass., on the following day. The Rev. A. B. Gifford of Saugus, Mass., officiated at both the funeral and committal services.

The Rev. and Mrs. Henry William Bock, of Jamaica Plain, Mass., have announced the marriage in their home of Miss Elsie M. Smith to Mr. Harold B. Ehret of Boston, on Sunday, Apr. 29th. The bride was formerly secretary to Professor Warren T. Powell, Director of the Department of Student Counseling at Boston University.

The Rev. E. Talmage Root was a guest speaker at the meeting of the Massachusetts Council of Church Women, held at St. Paul's Cathedral in Boston last Monday, May 7th. A dramatic sketch entitled, "How It All Began," was given in honor of the memory of Mrs. Root, who died last January. Mr. Root, former executive secretary of the Massachusetts Federation of Churches, is now writing a history of the movement for church unity in New England since the year 1900.

Washington, D. C. (RNS)—The Rt. Rev. Henry Knox Sherrill, Episcopal Bishop of Massachusetts, was named chairman of the General Commission on Army and Navy Chaplains at the annual election of officers here. Bishop Sherrill, now touring the European fighting fronts on behalf of the Commission, of which he has been vice-chairman, succeeds Dr. William Barrow Pugh of Philadelphia, stated clerk of the Presbyte Church in the U. S. A., who presided at meeting here. Bishop Arthur R. Clippi Dayton, O., head of the Church of United Brethren in Christ, and Dr. F erick Fagley, New York City, of the tional Council of the Congregational C tian Churches, were elected vice-chair of the commission, which is the ce clearing house of the Protestant chapla

The Rev. Frederick B. Newell was ored in a testimonial luncheon held in nection with the annual meeting of the York City Society of The Methodist Chu in Christ Church, Apr. 30th, in observ of his twenty-fifth anniversary as exec secretary. Nearly 200 members and fri were present.

The Rev. Merritt B. Queen, pastor o Paul's Methodist Church, Irvington-on Hudson, New York, and Mrs. Queen, pro announce the birth of a son, Christo Scott Queen, on Apr. 22nd. Little Ch pher Scott put in his initial appearance a Brooklyn Methodist Hospital, N. Y.

Miss Marcia Van Kirk, daughter of and Mrs. Walter W. Van Kirk, was ried in Mount Vernon, N. Y., May in the Chester Hill Methodist Churc Sergeant David Lowndes Van Tassel, s Mr. and Mrs. O. M. Van Tassel, of M Vernon, N. Y. The bride's father, an e tive secretary of the Federal Council o Churches of Christ in America, and ious news commentator of the Nat Broadcasting Company, officiated.

The Rev. T. Basil Young, a memb the New York Conference, died Apr. in Carmel, N. Y., where he has been p for the past three years. For 20 years Young was director of religious educ for the New York State Federatio Churches. Previously he served past in and around New York.

Word has been received that Bisho Bromley Oxnam, visiting chaplains and overseas, has been able to see both of his Lt. Robert F. Oxnam, Inf. U.S.A. and lain Philip H. Oxnam (Capt.) U. S. A.

President Charles Seymour of Yale versity, will be the speaker at Boston versity's 72nd annual Commencement cises which will occupy the weekend of 20th, according to last night's announce by Dr. Daniel L. Marsh, president o University. According to tradition, the mencement exercises will be held M morning, May 21st, at 10:30, in Sym Hall, with former governor Frank G. chairman of the Boston University Boa Trustees, issuing the customary call to and President Marsh presiding and c ring the academic degrees.

Miss Hyla Stuntz of Union Theol Seminary, New York, is one of five people selected to go to France as emis of goodwill from the Protestant Churc America to work with a cooperative ization of several French Protestant groups who will minister to the nee refugees and evacuees in devastated Miss Stuntz is a granddaughter of th Bishop Homer Stuntz, a daughter of m aries, the Rev. and Mrs. Clyde B. Stu niece of President Hugh Stuntz of S College and of Dr. Hyla Watters, th known medical missionary of China.

EVENTS

: New England Conference Woman's y of Christian Service will hold its g meeting on May 22nd, at the Newton- Mass., Methodist Church, from 10 a.m. p.m. Miss Annie G. Bailey will speak Doors of Opportunity," Mrs. Harry ill will present a skit called "Help ed," and Mrs. David Jones, wife of the dent of Bennett College, will speak. vations for the lobster luncheon at $1, d be made by calling Commonwealth Lunch Fun—A demonstration "Con- Yourself Accordingly," will be enjoyed l. The afternoon speaker will be Mrs. r C. Lowdermilk, who is featured at elsewhere on these pages.

e of the most popular prayer meetings held in Boston right now is under uspices of the Morgan Memorial Church ll Nations, the Rev. Henry E. Helms, ter. The meetings currently are being ed to a better understanding of the es of the United Nations. Thus far, ams of increasing and unusual interest centered about China and Greece with icans of these nationalities present and ipating in song, testimony, and prayer eir own languages as well as in English. bsequent weeks these meetings will con- the peoples of Canada, France, Czecho- kia and Russia.

e spring session of the New England ial Conference will be held on May 17th 18th at Copley Methodist Church, Bos- On May 16th, however, the Board of sterial Training will meet at 9.30 a.m., Committee on Accepted Supplies at n., and Bishop Lewis O. Hartman will with his cabinet and others concerning rence relations, at 4 p.m. On May 17th, session will open with organization of onference by Bishop Hartman, followed e communion service, memorial service, business session. At 2 and 7 p.m., de- ns will be led by the bishop, followed usiness sessions. On Friday, May 18th, p Hartman will lead devotions at 9 a.m., wed by a recognition service for retired sters and business. The devotions at n. will be followed by business, Board inisterial Training, reception of class, the reading of appointments. The ordi- n service will be held at 8 p.m. in ey Church.

statement of the Council of Bishops on retton Woods proposal recently released, inserted in the Congressional Record, as a personal statement on the same sub- by Bishop G. Bromley Oxnam. Also a nemorative sermon preached by the Rev. erick Brown Harris, pastor of Foundry ch, Washington, and Chaplain of the te, was given this honor.

ASHINGTON, D. C. (RNS)—Names of men in the armed forces who have n a definite interest in becoming Chris- ministers after the war have been sub- d by 590 chaplains to the General Com- ion on Army and Navy Chaplains, it reported here by Bishop Edwin F. Lee, tor of the interdenominational agency.

ree Methodists were on the program May 10th in Town Hall Club, N. Y., ring about the "Family Life in War e." It was a luncheon conference for ministers held under the auspices of the Committee on Parent Education and Family Life of the Greater New York Federation of Churches. Professor Samuel L. Hamilton of the New York East Conference was chairman. Among the visiting speakers were the Rev. Harold C. Case, pastor of Elm Park Methodist Church, Scranton, Pa., and the Rev. Robert L. Tucker, pastor of First Methodist Church, New Haven, Conn. The meeting was promoted among Brooklyn ministers by the Rev. C. Newman Hogle, minister of the Vanderveer Park Church, Brooklyn, N.Y.

Arthur J. Hamilton

The Rev. Arthur J. Hamilton, who died on Wednesday, April 4th, was born on March 3rd, 1885, at Cambridge, Mass., the son of John A. and Clara Martell Hamilton. He went to school in Cambridge, and then worked with his father in the milk business. Later he worked for the Boston Elevated Railroad as a conductor. While at the

latter work, he felt called to the ministry so strongly that, although he did not respond at once, it could not be ignored. He worked his way through the schools and graduated from Schuylkill Theological Seminary, now Albright College, in 1915.

Arthur Hamilton was licensed to preach soon after his graduation and began an active ministry which continued until his sudden death from a heart attack while at home in the parsonage at Southport. He had been troubled for a month with a heart affection, but was thought to be on the road to recovery. He passed from our midst just one month after his sixtieth birthday. He was ordained an elder in the Evangelical Church in 1919, and served churches in that denomination in Kingfield and Salem, in Maine, and in Quincy, Mass. In 1925 he knocked at the door of the Maine Conference and was received into full membership at that time. He served the following churches: Columbia Falls, Danforth, Dexter, New Sharon, Damariscotta, Searsport, and was appointed to Southport in 1942.

In 1917 Mr. Hamilton married Miss Lena Williamson, a native of New Portland. To them were born two children, Martelle, now Mrs. Theodore Winant of Providence, R. I., and Arthur Wesley, a corporal in the United States army. There are two grandchildren, Judith and Theodore Winant.

Arthur Hamilton was a man of strong convictions. He had intense likes and dislikes. He hated the rum business, and was not inclined to think too highly of anyone who had any association with it. He was often opposed to the accepted thinking of his day, and, when occasion demanded, did not hesitate to stand forth on his conviction, even though it might mean standing very much alone.

Funeral services were held in the Southport Methodist Church, on April 7th, in charge of the district superintendent, the Rev. Herbert F. Aldrich, assisted by the Rev. F. L. Littlefield, pastor at Boothbay Harbor. Burial was in East New Portland.

With Our Writers

WILLIAM L. STIDGER, Boston; author, lecturer, professor at Boston University School of Theology.

W. RALPH WARD, JR., Manchester, Conn.; minister, South Methodist Church.

WALTER LYMAN FRENCH, Porterville, Cal.; minister, The Poplar Methodist Church.

H. H. SMITH, SR., Ashland, Va.; retired member of the Virginia Conference.

WALTER W. VAN KIRK, New York City; executive secretary, Commission on a Just and Durable Peace, Federal Council of Churches of Christ in America.

HAROLD R. YATES, Portland, Me.; minister, Congress Street Methodist Church.

Crusade News

At West Warwick, R. I., Centerville, the quota of $510 has been guaranteed. The following churches have pledged the full amount of their quotas: Holbrook, Mass., $660; Central Falls, R. I., $1000; Newport, R. I., St. Paul's, $2340; Pawtucket, R. I., Thomson, $660; Noank, Conn., $154; West Chelmsford, Mass., $345; Clinton, Mass., $501; East Pepperell, Mass., $623; Lunenburg, Mass., $363; Saxonville, Mass., $566; Webster, Mass., $1058.

Bangor District, Maine Conference, is over the top, reporting $33,108 subscribed on a quota of $32,953.

The total now reported for Boston District, New England Conference, is $77,527, as against an objective of $72,000.

The treasurer of Mathewson Street Church, Providence, R. I., has sent to the treasurer of the New England Southern Conference a check for $5083.70 as the first Crusade payment from Mathewson Street, which subscribed $7150 on a quota of $6600.

Of the $1620 subscribed by the church at Needham Heights, Mass., $1090 was in cash.

Ashland, Mass.	$ 224	$ 225
Charlton City, Mass.	580	595
Fitchburg, Mass., West	1023	1041
Lowell, Mass., Centralville	566	609
Lowell, Mass., St. Paul's	2130	2135
Millbury, Mass.	499	500
Providence, R. I., Cranston St.	308	313
Providence, R. I., Trinity Union	5350	5417
Rockland, Mass.	325	345
Needham Heights, Mass.	1590	1620

San Francisco Conference

(Memorandum No. 2)

Walter W. Van Kirk

The confusion which necessarily attended the process of fitting so many people into their proper relationships is steadily giving way to order and concentration. Following the opening meeting of the Conference, four plenary sessions have thus far been held. Developments which catch the attention of an observer may be grouped in four categories: definite action of the Conference; reports by heads of national delegations; an apparently prevailing mood; rumor of impending proposals. Obviously, reports at this stage of proceedings in the Conference can do little more than set the stage for an understanding of what will follow.

Formal action has attached primarily to matters of organization. The foreign ministers of the four sponsoring nations will serve as co-presidents of the Conference with Mr. Stettinius acting as chairman in executive committee and steering committee meetings. This democratic arrangement has more merit than the atmosphere of tension under which it reportedly was concluded. The autonomous republics of Byelo-Russia and the Ukraine shall be invited to be initial members in the proposed international organization. Thus the Yalta agreement to give the Soviet Union three votes has been carried one step nearer fulfilment. The Yalta agreement on Poland has also been sustained in that the present Polish government has been refused an invitation to San Francisco. The accompanying resolution expressing the hope that the Polish government can be reorganized in time to permit representation, while referred to by the press as a compromise, seems to adhere closely to the original Yalta stipulation. Further action involved the approval of an executive committee to include the heads of fourteen delegations. The executive committee has announced that all recommendations for amendments to the Dumbarton Oaks Proposals must be submitted before Saturday, May 5.

Most of the time in plenary sessions is now being devoted to *addresses by the chairmen of all national delegations* who have sought the privilege of formal presentation. In most instances, a fairly uniform pattern has been observed: tribute to Franklin Roosevelt; service rendered the cause of the United Nations; substantial acceptance of the Dumbarton Oaks Proposals; nature and extent of desired modifications in order that the Charter may prove an effective instrument for international cooperation. These addresses reveal something of what the separate delegations consider most important. Together with the reactions to them apparent in the Conference, they may also be taken as a possible—though not finally reliable—index to the trend of thinking.

It is hazardous to claim that a definite mood of the Conference has crystallized. And yet, there are indications that a mood is gradually taking shape. The attitude of the Conference is a serious one. The delegates seem to feel that a Charter must be drawn at San Francisco and that it must be completed with such dispatch as will not impair its effectiveness or adequacy. The words of Anthony Eden are fairly representative:

> "Here then, Sir, are our two immediate tasks, political and economic. Let us press them vigorously to a conclusion. World events of unprecedented magnitude, both in the East and in the West, crowd upon us at every hour. If we order our labors efficiently, if we work to the utmost of our strength, it should surely be possible for us to agree on our charter within four weeks from now." . . .
>
> "We too have a job of work to do if we are not to fail these men. Let us do it with courage, modesty, and dispatch. Let us do it now."

The mood with respect to the nature of the Charter to be drawn is not so uniform. All seem to agree that the Dumbarton Oaks Proposals, with the Yalta and Chinese amendments, offer a good start and can stand as a point of departure. No protest has been raised against efforts at further amendment, although a few speeches have implied that changes should be kept to a minimum. More frequently it was assumed that changes were freely in order; in fact, some of the speakers cited specifically what they thought the changes ought to be—at times, in considerable detail, as in the case of Forde of Australia.

Recognition of the need for a security organization and for the accompanying political and economic provisions was relatively unanimous. The matter in which the desired security was to be brought about was not so uniformly conceived. The smaller nations were, in the main, more vocal in their urge that stronger emphasis should be laid on provisions for human welfare. They called particularly for a safeguarding of human rights and for more equitable economic opportunity. It may be worthy of note that references of this kind, together with mention of justice and rule under law, won more consistent applause than any other comments—with the possible exception of tribute to Mr. Roosevelt and contributions to the cause of the United Nations. Any interpretation of observable elements from which mood is deduced cannot be conclusive and certainly is not to be construed as a forecast of later action. It does serve to reveal an atmosphere under which the deliberations of the Conference are progressing.

Church Editors in Philadelphia

As authorized by vote of the convention, this report was made by John van Schaick, Jr., for the 200 papers of the Associated Church Press.

(Continued from last week)

Dr. Poling, who has served as chaplain in both world wars, has traveled 140,000 air miles in the present war, and crossed the Pacific twice and the Atlantic ten times.

Referring to the way in which countries and continents are bound together, he said that on his first voyage to Europe he took thirteen days and saw much water. On his last air voyage over the Atlantic he took nine hours and saw no water. Thirty-five hours and forty minutes after he took off from the west coast of the United States he was in Australia.

Referring to religion that he found on every front he said that it was not religion in the form in which he had been trained. It could be defined as religion undefiled, the religion of the cup of cold water. He described a soldier dying of tuberculosis of the kidneys and suffering agony, going from bed to bed in the hospital to rub the backs of men who needed attention and cheer them up.

He told story after story to emphasize need of 1,700 more chaplains now, and that few men under thirty-five could stay if they sensed the need and the opportu

The casualty rate for the chaplains cor third on the list, being exceeded only by advanced infantry and the air-corps offi

The support of the chaplains by comm ing officers has been a marked feature in armed services. General Eisenhower has couraged everybody to say what they to. He has said if what they had to say m impair their relations with their supe that they do it anonymously. General E hower respects personality.

Dr Poling gave a graphic account of feeling of the men about the work-or- Bill. "If the country can draft me to and lose a leg," said one soldier, "why it draft my friend back home to wor high wages?"

"If drafting labor is an attack on dom," said another soldier, "why isn't c ing us over here in the Army an attac freedom?"

"While I was at the front," said Dr. Po "word came about a strike called becaus laborers 'had to work at an inhuman p A fellow in a foxhole, who had not much for forty-eight hours, asked me I thought such folks back home mean inhuman pace."

Dr. Poling took strong ground in fav the Swiss system of universal military ing, asking where could a man be f who would say that the Swiss were democratic. "No Christian leader in Sw land," he said, "dreams of questioning worth of the system in character buildi

Two illustrations drove home Dr. Po emphasis on unity. One was a descripti a division in the army of General Clark in Italy, made up of Indian, It Greek, Portuguese, Polish, British and A ican troops. In the same army is wh called "the magnificent 92nd divisio Negro troops."

(To be continued next week)

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he Three R's of Homemaking

day we must accept the fact that there le time for the calm, wholesome hours e family which were the daily experi- of some years ago. In the face of this he home is still the hope of the nation. in the homes that the ideals of people eated and the characters of citizens are d.

w is a good time for us to evaluate family n the simple terms of the "Three R's." *igion* will, of course, be our first R. religion which is so well expressed in rayer accredited to Elsie Janis:

God, let me live each lovely day
So I may know that, come what may,
I've done my best to live the way
You want me to.

Just let me know, if I should stray,
That I may stop along the way
At any time of night or day
And talk to You.

at is the religion which makes us better l our relationships, stronger in sorrow, r in speech. In short, easier to live with. is this religion which will return the as an open book in our homes in order we and our children may always know "The eternal God is thy refuge, and neath are the everlasting arms."

th this religion as our daily guide will a love of nature. The father and er who go to the fields and woods with children to hear the first call of the ird, to thrill together at the discov- f the hiding place of an elusive wild r, to penetrate the silences of the un- life and respond from the unseen life very mortal, are companioning with things which never change because are eternal verities.

e day many years ago I was standing e foot of a mighty glazier in Grindel- Switzerland, awe-struck at the con- rumble and roar of sliding ice and , when I happened to catch sight of a blue violet looking up at me right by eet. It was only a wee bit of a flower, med helpless against the immensity of e's inexorable power. But it grew un- l and sweet just as violets have grown will grow again out of the war-torn, -riddled soil of Europe.

m the "faith which the wildflower s when it blooms unbidden" we will courage to look up at the boundless s over our heads, above the reach of airplane, and see the stars moving on accustomed way, just as they have since were set in the boundless realms of , going on

"Forever singing as they shine
The hand that made us is divine."

ythm—another word for routine and tion, is our second R.

is a sense of rhythm in our daily lives n will enable us to hear the hidden mu- the commonplace. It is the quality in omes which our boys remember when are away and to which they look for- when they think of the day when they be home again. It is the sum of such things as being called, twice perhaps, reakfast; of the ring of the postman, the le of the paper boy, the wood-bringing urnace fixing, mother about the morn- asks. Oh so many little things which count so large when one does not have them.

With a sense of rhythm flowing through our lives we will learn to let a lot of trifles die and be forgotten with each passing day. Dust will not disturb us too much. Without being careless about neatness we will remember that there is such a thing as keeping a semblance of order and yet making some concessions to our family. The attractive home is the one where there are balls and bats, dolls and playhouses, paints and stamp collections. If we have such a home, let us cherish it against the time of which Edwin Arlington Robinson wrote:

"Tonight the west has yet a fading red,
And silence whispers of all things not here,
While 'round there where the fire was that is dead,
Dusk-hidden tenants that are chairs appear.
The same old stars will soon be overhead,
But not so friendly, and not quite so near."

Risibility—defined as the power of laughter, is the third important R in our homes.

Since man is the only member of the animal kingdom who has the power of laughter, it would seem that he ought to make better use of it than he does.

Someone has said that many homes seem to have set up indigo distillers in their living-rooms, and that when the family is gathered there they are set in motion.

One little girl whose mother would say, when the child bumped her head, "laugh about it," turned the tables on her mother when she complained that the roast was tough, or the groceries late, or a gown didn't fit, and said, "laugh about it." That was not the little girl who prayed, "Bless Daddy and Mummy, and make them happy—if they're not too old for that sort of thing."

It is impossible to be long angry at one with whom you can have a good laugh. Many hurt feelings would evaporate into the nothings that they really are if we would laugh them off. The most disarming person in the world is the one who can have a hearty laugh at his own expense.

We have, in literature, our choice of two faces which we may acquire. Thomas Hardy tells us of a woman with a "face of an ancient lemon," while Charles Dickens describes Mrs. Fezzewig as being "one vast substantial smile." We prefer the latter.

With these three R's as our guide, we will sing out that it is good to be alive; good to be among the re-builders and re-creators of a new and happier world.

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Valley of the Shadow

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."—Psalm 23:4.

Three years in "the valley of the shadow of death"—Japanese prison camps in the Philippines—have made this verse one which always will be very vivid in the mind of Lieut. (jg) Earl R. Brewster, 40, Navy chaplain from Coronado and Long Beach, Cal.

Now a patient at the U. S. Naval Hospital, San Diego, Chaplain Brewster is staying with his family at 919 C Avenue, Coronado, while receiving treatment for illnesses suffered as a result of malnutrition. He is the son of Mrs. Aurelia Brewster, of 1720 Lemon Avenue, Long Beach.

U. S. Navy Photo

CHAPLAIN EARL R. BREWSTER

Death was close to the Navy chaplain many times before he was liberated by the American Army on Luzon. Twice he was scheduled to be sent to Japan, once on a ship that was sunk. He sailed to a prison on Mindanao and then back to Luzon on crowded prison ships with so little room that people had to sit and sleep in relays. Submarines were a menace on both voyages.

Through it all, he and other Army and Navy chaplains attempted to give religious guidance to their fellow prisoners, conducting services, comforting the dying, officiating at mass burials and aiding in morale programs.

"Several times church services were banned as punishment for some minor offense," Lieutenant Brewster said. Risking the Japanese wrath, he sometimes conducted small religious meetings in his barracks when large gatherings were forbidden.

The Navy chaplain recalled one period when reading the Bible and singing were allowed, but preaching was not approved by the Japanese.

"I would just look at my Bible and say, 'if I were preaching I would say this,' and then would give my sermon," he grinned.

A favorite religious song of the men in the camp was "The Old Rugged Cross," although near the end before liberation, most were too weak to exert the energy to sing.

As it was with the chaplain, the 23rd Psalm was one of the favorite Bible verses of the men.

Lieutenant Brewster said one of his hardest assignments was that of conducting burial services for 40 men who had died in one day at Cabanatuan.

"They were placed in a common grave," he recalled. "All of them were as thin as skeletons and most of them were naked, because their clothes were needed by the living."

Another of his assignments was to read to those men whose eyesight had been impaired by the lack of vitamins and proteins. Historical novels often were requested.

One of the first Navy reserve chaplains sent overseas, Lieutenant Brewster was captured by the Japanese in a hospital in Manila, where he had been transferred after being operated on for illness in the Navy hospital near Cavite.

The former pastor of the Santa Paula, Cal., Methodist Church is the first Navy chaplain returned home from imprisonment in the Philippines.

During his internment he was first sent to Cabanatuan, and then shipped to Mindanao. When the invasion of that island appeared imminent, he was placed on a ship with other prisoners and returned to Luzon. The voyage took almost three weeks and the vessel was crowded with 600 persons in each of two small dirty holds.

He again was taken to Cabanatuan and then to Fort McKinley and to Bilibid, from which he was liberated.

His transfer to Fort McKinley may have saved his life, for he was on a list to be shipped to Japan when the Nipponese decided to send him to the fort as a staff officer. The ship on which he was scheduled to sail toward Tokyo was not marked as a prison vessel and was sunk.

During imprisonment, he suffered from severe attacks of beriberi and his weight dropped from 200 pounds to 125. Aboard ship on the trip home from the Phili he regained most of the lost poundage

One of his biggest surprises after reunited with his family was the gro his two sons, Leland, 16, and Leon and the change in the voice of the el

"I found that he sings bass in the he said. "I think he was a soprano when

Lieutenant Brewster is an alumn Polytechnic High School in Long His wife and children moved to Co when he was stationed at the U. S. Training Center, San Diego, after commissioned in the Navy in 1940.

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Getting A Kick out of L

William L. Stidger

THESE METHODIST MINISTERS DELIGHT ME

I get a real kick out of Methodist mi and the way they are contributing selves as chaplains in the war, and al way in which those who are too old are contributing their children; both and daughters.

Recently I was addressing a Christi deavor Convention at Millbury, Mass I ran into my old friend, and fellow-gr of Boston University School of The Mont M. Thornburg, who has transf a Federated Church in the two years been its pastor, and who seems to be the happiest man I have seen in the istry, and with whom the whole town to be happy. But the thing that ga the biggest kick of all, is the contri he and his wife have made to the war. sons and one daughter are in; all th them went within the space of twent hours nearly three years ago. A be young nurse daughter whom he to Camp Edwards more than thirty month he has never seen since; although he she will be home in a few weeks.

That nurse, a graduate of Yale N School, Helen J. Thornburg, has been i Zealand, Guadalcanal, and Saipan, s our American soldiers; cooked more four hundred cookies in one night; after their physical needs and also do friendly share in looking after their sp and mental needs, which are many.

Then there is Charles E. Thornburg sign, if you please; an "aviator" (one permitted to pilot any type of a Navy who won a record in aviation training has rarely been equalled. The Navy re

heir pilots land a plane on a space the f a Flat Top 70 times; and that they eight in a row with absolute accuracy. es got 65 perfect landings and 35 of in a row; and I'd say that is some g skill.

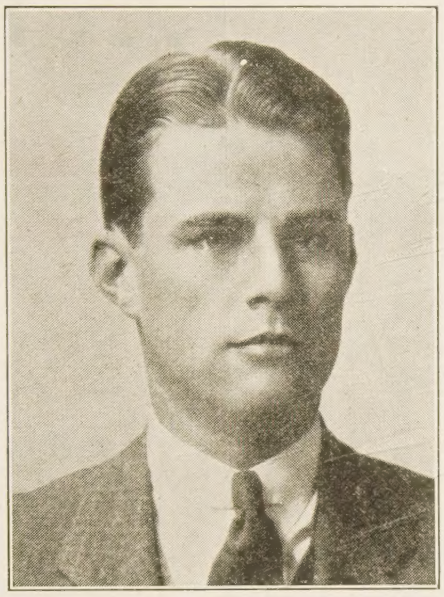
poral Calvin (a good old theological) is in the Infantry; and at this writing Germany in the front lines which are g Berlin nervous; and which, by the his little piece sees print, will no doubt leted in Berlin.

s Methodist minister's family is a sym- all the parsonage families which are buting their full part to the war—and ever I hear of one, I get a real kick out news of such sacrifices and such giving.

C. Rogers Woodruff

Rogers Woodruff, for ten years an as- t and an associate treasurer of the Board issions and Church Extension of The odist Church, died at his home in Maple- , N. J., April 28th, following a linger- lness of more than a year. He had re- from the active service of the Board months ago because of illness. He was -six years of age.

n in Roselle Park, N. J., he was a son and a grandson of the Methodist parsonage. His father was the late Dr. Clarence C. Woodruff, and his grandfather, the late Dr. C. S. Woodruff, both for many years honored members of the Newark Annual Conference, and active in the interests of the missionary work of Methodism. Largely under his leadership, the Board in recent years reorganized its pension system for offi-



cers and for missionaries. A few years ago he made an extensive tour of South America in the interests both of the financial support of Methodist work there and of the development of the church's educational and evangelistic service. His report was the basis of much of the "Good Neighbor" policy the Board is now promoting in the Latin republics.

Mr. Woodruff was educated at Colgate University, where he took his Bachelor of Arts degree, and he took graduate studies in philosophy at Columbia University. He was engaged in business in New York City before entering the service of the Board of Missions. In Maplewood he was active in the work of the Morrow Memorial Methodist Church, where he organized and was the first president of a club of young married couples. Funeral services were held in that church on May 1, in charge of the pastor of the church, the Rev. C. R. Prewitt, Dr. Victor G. Mills of Montclair, and the Rev. George F. Sutherland, treasurer of the Board of Missions. Interment was in the Hilltop Cemetery, Mendham, N. J.

Mr. Woodruff is survived by his widow, Mrs. Rosanna Gauthier Woodruff; two sons, Robert R. and James D.; his mother, Mrs. C. C. Woodruff; and his sister, Miss M. Dorothy Woodruff.

New Book

"Public Relations for Churches" is undoubtedly the first book of its kind, and will be extremely difficult to surpass. There is abroad a surging concern about the church of the future and this volume will contribute much specific material for the operation of a revived church. It is not, however, just another publicity handboook. It is a thorough treatment of the relatively new field of public relations, which has had consideration as such since the first World War. It seeks out the meaning and the interpretation of the factors involved in dealing with the public as potential "relations" or relatives for the church.

It is made clear in the opening lines that Christians have always had a story to tell to the nations, but too often the story has been told only spasmodically and without dynamic drive. The practical aspects of operating a public relations program in the church are considered well, and the small church should not feel that it is something that it cannot engage in for lack of funds or man-power. Indeed it is the small church that should make available for its own destiny the wisdom set forth by Stewart Harral, the author.

Mr. Harral is abundantly qualified for the position of spokesman in this field. He is the director of press relations at the University of Oklahoma, a former newspaperman, an ordained minister, and staff member and contributor to various periodicals. He is in demand as a public relations consultant.

The book is well-illustrated with photographs, and packed with guide-posts for letting the light shine before men. ("Public Relations for Churches." By Stewart Harral. Abingdon-Cokesbury Press. New York. Price, $1.)

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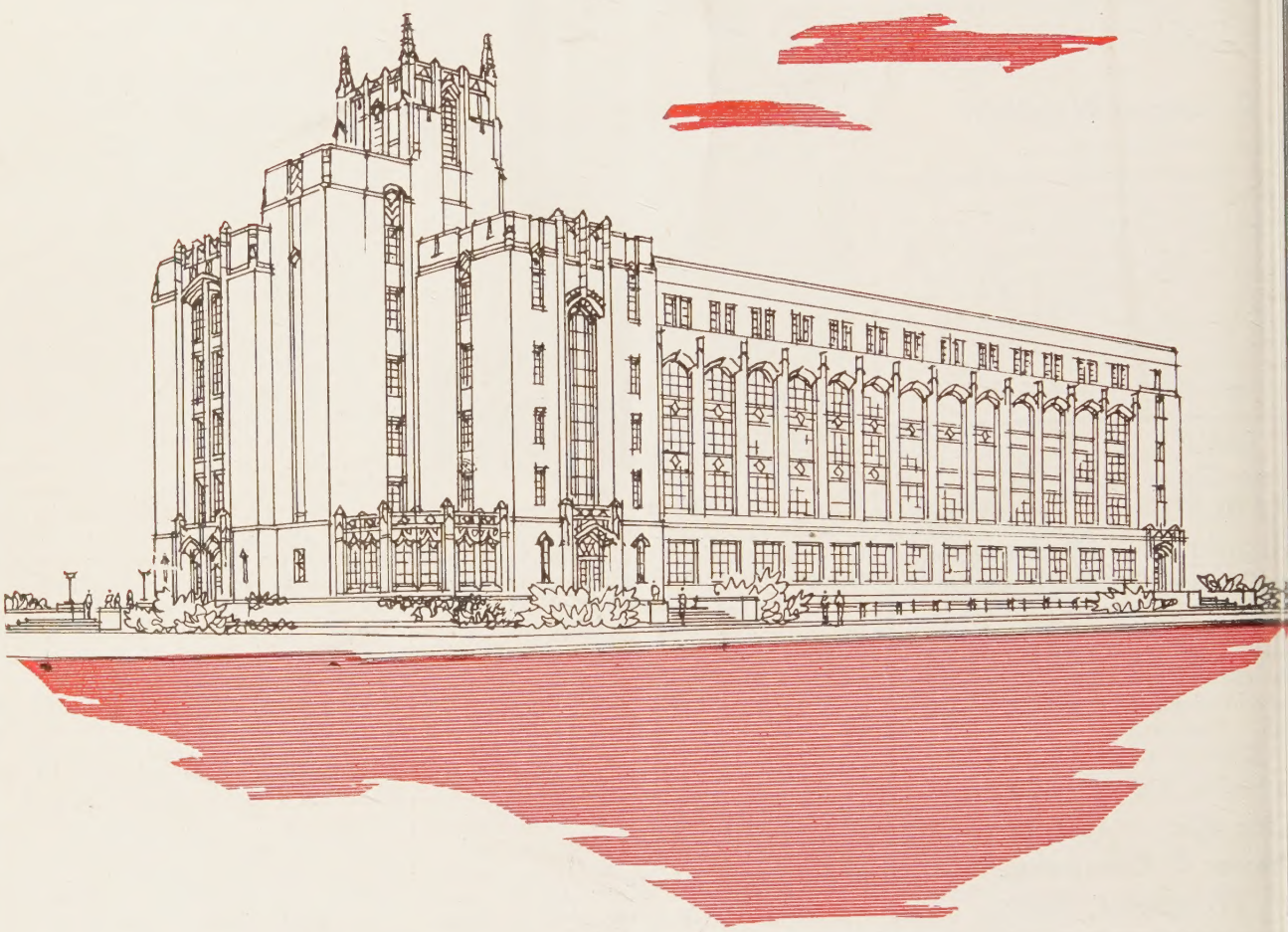

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